

## THE POLYNESIAN.

SATURDAY, AUGUST 5, 1854.

## Anniversary of the Restoration.

The eleventh anniversary of the Restoration of the Islands by Rear Admiral Thomas, was celebrated as a national holiday on the 31st of July.

The event commemorated by this observance is within the recollection of many of our readers, who were residents at the islands in 1843, when that act of justice was performed by the gallant Admiral, with a promptness and good will which will ever endear him to His Majesty and the people of the islands. With the exception of last year,—when it was deferred on account of the ravages of the small pox,—it has been annually observed, but never with more eclat than on Monday last. Stores were closed, business generally suspended, and everybody seemed determined to make it a holiday indeed.

At sunrise a salute was fired from Punchbowl, which aroused many a slumberer from his morning dreams. At 8 o'clock the flags of all the foreign Representatives and Consuls, as well as the shipping in the harbor, were set.

At 10 o'clock, Mechanic Engine Company No. 2 were presented with a silk Banner, by the "Daughters of Hawaii," upon which was inscribed the motto of the Company, "Our aim, the public good," and on the reverse, "Presented to Engine Company No. 2, by the daughters of Hawaii." Miss Elizabeth Maughn presented the banner and addressed the Company as follows:—

Gentlemen of Engine Company No. 2.—Selected by the partiality of my companions, I am happy in being made the instrument on this occasion, of expressing to you their confidence in the usefulness of your association,—and through them I am sure that I may venture to say, the confidence of the entire community.

The anniversary of the day on which the brave Admiral Thomas restored Hawaii's flag, is, we think, a fitting occasion for Hawaii's Daughters to beg your acceptance of this banner, inscribed with the motto of your Company, and which you have so bravely proved is no idle boast. Go on gentlemen, in the path of usefulness, "conquering and to conquer," and your will be the pleasant consciousness that many a home is made more secure by the knowledge of your existence, with the assurance, too, that your sole "aim is the public good."

Mr. W. R. Cuthbert, on behalf of the Company, responded as follows:—

Ladies—In the absence of our Foreman, the pleasing duty devolves upon me of attempting to answer your very eloquent language in presenting this magnificent banner to our Company.

The confidence that you re-ose in us, we will endeavor to merit by a strict attention to our duty as Firemen, and by our united efforts to protect the property of our fellow citizens.

The celebration of this day will long be remembered by our association—it will be a green spot in our memories, to which we may look back from the future with emotions of pleasure and pride, and to future to this banner as a testimonial of esteem shown us by the Daughters of Hawaii; and you may rest assured that it will henceforth, as it ever has been, be our aim to protect from the devouring element the spot where your sex is seen in their loveliest character—the home of woman.

Ladies—this beautiful present will be a link binding us closer together and stimulating us to greater exertion in the duty for which alone we are associated, and when we carry it before us in procession or parade, we will point with pride to this as the handiwork of Hawaiian damsels—the future mothers of a happy and virtuous generation. God bless you, ladies.

At 11 o'clock the gates to the Palace were thrown open, and His Majesty was visited by H. B. M.'s Consul General, the Commissioners of France and of the United States, also the Consuls of Sweden and Norway and of Peru.

The British Consul General, being the Senior of the Diplomatic Corps, congratulated His Majesty, for himself and his colleagues, on the return of the present anniversary of the Restoration of His independence, and expressed a wish that His Majesty might live in health and happiness to receive congratulations on the same anniversary for many years.

The King was pleased to reply that he thanked them for their congratulations on this occasion, and their good wishes for the future; adding that he was in the hands of Providence, and to that he trusted for the welfare of himself and people.

A review of troops took place at 12, before His Royal Highness Lieutenant General Prince Liholiho, upon the plain to the eastward of the town, where a large concourse of people assembled to witness the proceedings.

At the Palace in the evening, a soiree closed the public observances of the day, and a more numerous attendance one we have seldom seen.

Besides the more public exercises of the day, there was much private feasting among the Hawaiians, and signals for a *hau* were observable all over town and through the valleys.

At noon, also, the new and elegant fire-proof building of Messrs. Makee & Anthon was inaugurated by a lunch to all the town, by Capt. Makee, Messrs. Aldrich & Bishop, and Dr. Hoffmann, and set out with profusion and taste by Messrs. Francini & Co., of the Globe, and where everybody seemed to be in excellent humor, and to enjoy the thing amazingly. It certainly was a nice affair, and very pleasant withal.

The *hau* at Capt. Adams' given by Mechanic Fire Company No. 2, to their officers, and many invited guests, went off with much spirit and satisfaction and was highly creditable to the Committee of Arrangements.

Equestrian parties, which always form a prominent feature in Hawaiian festivities, were as numerous as usual on the 31st, and not a few slight casualties occurred through the too prevalent custom of racing in the streets. But on the whole, good order was preserved, and much enjoyment experienced by the large mass of the population who participated in celebrating the eleventh anniversary of the restoration of Hawaiian independence.

## Ordination.

The ordination of J. W. Smith, M. D., over the church and people of Koloa, Kauai, took place on Wednesday, the 26th inst., in the presence of an interested and attentive audience. Sermon, from 2d Cor. 3: 6, by Rev. G. B. Rowell. Consecrating prayer and charge to the pastor, by Rev. L. Smith. Right hand of fellowship, by Rev. D. Dole. Charge to the people, by Rev. E. Johnson. Benediction by the Pastor.

## MAILS.

A Mail will be despatched to San Francisco and the United States by the Holland ship "Oud Nederland," on or about TUESDAY, Aug. 8.

For Tahiti, this day, by the schooner "Queen of the Isles."

For Lahaina and Kona, Hawaii, this day, by the "S. S."

For Hilo, on Tuesday next, by the "Mot."

## Ships, Shipping, &amp;c.

The steamer POLYNESIAN, Rogers, sailed on Saturday for San Francisco, having been a week or ten days in port, and having produced a most favorable impression upon the people of Honolulu by her beauty, speed and superior appointments.

It gives us pleasure to announce that pledges to take stock to the value of \$30,000 were given by residents of Honolulu, and it is confidently believed that this fine vessel will be permanently established here upon the route between this port and San Francisco. At all events, we were assured by the Captain and others connected with her, that we might look for her again on the 25th inst., when we hope to learn that arrangements for her continuance on the route have been completed. A boat in all respects better adapted to the contemplated trade could not be built; and if this attempt to establish steam communication fails, we shall not expect so favorable a combination of circumstances again to present themselves for years to come.

The combined Squadron of English and French vessels that sailed from Honolulu on the 25th of July, was observed to pass Kauai on the 26th, bound to the westward. It was again fallen in with by the ship "Oud Nederland," on the 31st, in lat. 30 North.

The British bark STATESMAN arrived on the 31st of July, in 15 days from San Francisco. We received no papers 'y her, but verbal reports represent that the city of Sacramento had been again destroyed by fire, leaving but a few houses remaining. We cannot vouch for the correctness of the rumor, and sincerely hope it may be untrue or greatly exaggerated. The Statesman sailed for Hong Kong on the 2d inst.

A clipper ship passed this port on the 2d inst., bound to the westward. She came down towards the mouth of the harbor, fired a gun and showed her signals; but before the boats could reach her, which put off for the purpose, she squared away, set her studding-sails and left us in ignorance of the time of her leaving San Francisco and destination. She was supposed to be the ship "Messenger," Kennedy, China bound, and might have left us a paper, probably, as late as the 20th of July, with late European intelligence. Rather provoking, when a half hour's delay would have been sufficient for the boats to have boarded her.

The schooner Ka Mo, for Lahaina, and the AKAMAI, for Kauai, sailed on Thursday, at 5 P. M., which left our harbor nearly bare of shipping. The Chilean schooner QUEEN OF THE ISLES, being the only foreign vessel, and a few small coasters only remaining in the harbor.

The Holland ship OUD NEDERLAND, J. Ripper, arrived outside on the 3d inst., 72 days from Hong Kong, bound to San Francisco, with 455 Chinese passengers,—men and women. She touched for water, and will sail in a day or two for her destination.

## Conflagrations in California.

In addition to the fire in San Francisco on the 11th July, by which some 70 or 80 buildings were destroyed, the papers of the 12th contain an account of the almost total destruction of Columbia, an interior town, on the 10th, by which a loss of \$500,000 was sustained. This fire was supposed to have been the work of an incendiary, and a man named Babe was arrested on suspicion of being the culprit. He had been heard a few minutes before to threaten to burn the town.

And now, later still we have a verbal report that the city of Sacramento has been burned, leaving but a half dozen houses standing, which, if true, must have involved a loss of several millions of property, and doubtless of many lives. We hope this last rumor is not true, and are free to confess that we have doubts about it, which will only yield to a confirmation by later news.

Since the last destruction of Sacramento, we believe a large proportion of the buildings constructed were fire-proof and not at all likely to have been swept away, as rumor suggests.

The principal conflagrations in California have been in the summer, and usually the work of incendiaries, we believe, who have chosen a period of high winds, when the work of destruction would be most complete. And we know of no country which has suffered so severely from this cause as the golden State, during its existence for the past five years.

The buildings, together with a lot of lumber and shingles belonging to Dr. Ford, at Haiku, East Maui, were destroyed by fire a few days ago, supposed to be the work of an incendiary. The value of the property destroyed was some \$1,500. Suspicion rests upon a certain native as the incendiary, but we believe no arrest has been made.

On Tuesday, the 25th of last month, Mrs. and Miss Cathrine Hayes, accompanied by Mrs. Makee and Mr. Makee, Junior, also Mr. Bushnell, were presented to their Majesties, the King and Queen.

## For the Polynesian.

Mr. Editor.—It would, no doubt, please a vast number of most large communities, who consider only their selfish indulgences, to the exclusion of after as well as present consequences to others, to be allowed to combine a monstrous kind of theocracy with human government, which would be able to do away with the obnoxious restrictions of the latter by an appeal to a special mandate from Heaven uttered by a voice heard only by themselves, or in the absence of its proof, to take their stand on alleged miracles; but they must be something better than that sometime since appealed to, when they gave out that a dead man would, at such a time, be restored to life, and an immense assemblage being collected to witness the attesting miracle of the rapidly rising sect, a butcher with his formidable knife for cutting off sheep's heads appeared among them, and advancing to the leader, asked him if he was sure the man was dead. He replied, certainly he was—when he demanded to separate the head and body, that no doubt might remain of the consciousness of the miracle, which was resolutely refused; and in the interval, as the butcher advanced to the body, determined to test the death, the subject sprang out of the room, and the latter-day saints as quietly out of the town.

In these times of such moral blight infesting the Islands, and with a prevailing reckless indifference to results in the community, I give you Drs. Paley and Hopkins' sentiments on Polygamy. It would be of infinitely more service to the natives, for the Editors of the *Elede* and *No Hou* to translate in their papers, than they now promote in a predominating quantity of bitterness and trash—I mean chiefly the last.

The circumstances of the Patriarchs living in polygamy, and their not being reprobated for it, has made some modern writers suppose that it is not unlawful; but it is answered that, the equality in number of males and females born into the world, intimates the intention of God, that one woman

should be assigned to each man—for if to one man be allowed the exclusive right to five or more women, then four or more men must be deprived of the exclusive possession of any, which could never be intended—but must be the certain consequence. Although there exists an unimportant technical difference in reality, that of 19 males being born to 18 females. This excess provides for the necessities of war, sea and dangerous and unhealthy occupations.

It seems, also, a significant indication of the divine will, that God at first created only one woman to one man. Had he intended polygamy for the species, he would probably have begun with it, especially as the command to "be fruitful and multiply and replenish the Earth," would have had an ample fulfillment.

Polygamy not only violates the constitution of nature and the apparent design of the Deity, but produces to the parties involved and to the public the following bad effects, viz.—Contents among the wives and malice, distracted affections, or the loss of affection in the husband, a voluptuousness dissolving the vigor of the intellect as well as active faculties, producing that indolence and imbecility of mind and body, which have long characterized the natives of the East—the abasement of one-half of the human species who, in countries where polygamy abounds, are degraded into instruments of sensuality to the other half; neglect of children and the manifold and unnatural mischiefs arising from these successful monopolies draining the essential supply of female society and union from others. To compensate for these evils, polygamy does not offer a single advantage.

The permission to practice polygamy assumed by the Patriarchs, seems deduced by the divine law in Deut. Chap. 17, Verse 17, and Deut. Chap. 21, Verse 15, and on the passage in Lev. Chap. 18, Verse 18. Bishop Hopkins says, in forbidding to "take a wife to her sister," meaning another, polygamy is intended—and though the practice was connived at in those times and before, yet it never was otherwise than a sin from the foundation of the world; and that the Prophet Maheli expressly refers to the primitive institution of marriage to prove the oligarchy of the practice: Mal. 2, 15. "Did not he make one, viz: did not he create one woman for one man?" Yet had he created the residue of the spirit, "that is, the same spirit and power whereby he created all things in the world resided still in God; and therefore, he could easily have formed more women as well as one, had he not purposed to oblige them, solely, one to the other, and to teach them by being paired at first, not to seek a multitude of wives afterwards. Therefore, polygamy was unlawful in the beginning, even when the necessity of increasing the world's population might seem to plead for it, and how much more now when it is redundant!"

The state of manners in Judea had undergone a reformation in this respect, before the time of Christ, for in the New Testament we meet with no trace or mention of any such practice being tolerated—for which reason, and because it was also forbidden among the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian Code.

The words of Christ may be seen by a natural implication to prohibit polygamy, for if "Whosoever putteth away his wife and marryeth another, doeth so against me," then who marryeth another without putting away the first is equally guilty of adultery; for adultery does not consist in the repetition of the first wife (however unjust and unlawful), but in entering into a second marriage during the legal existence and obligation of the first. The writings of St. Paul, always in reference to this subject, suppose marriage to signify the union of one man with one woman. Polygamy is retained to this day among the Turks and throughout every portion of Asia where Christianity is not professed. In all Christian countries it is especially prohibited. In Sweden it is punished with death. In England, and in the United States, the second marriage subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second; and, whatever may be said in heathen countries in its behalf where it is upheld by law, the marriage of a second wife during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which a woman is cheated out of her fortunes, her person and her happiness.

"When we reflect," says Paley further, "that the primitive institution of marriage limited it to one man and one woman, and that the man who adhered to his wife and his was amidst the degeneracy of the age in which they lived, and in spite of the examples of polygamy which the race of Cain had introduced, when we consider how very few the examples of this practice were among the faithful, comparatively; how much it brought its own punishment with it, how dubious and equivocal those passages are in which it appears to have any sanction, and how often the imperfections and even vices of the Patriarchs are, in old time, recorded without any express notification of their criminality—when we consider the explicit declaration of our Lord and his Apostles Paul respecting the institution of marriage, its design and limitation, the testimony of the ancient Fathers, who could not possibly be ignorant of the general and common practice of the Apostolic Church, and finally, when to these 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